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EDITED BY GAMALIEL BAILEY, M. D.—PUBLISHED FOR THE METHODIST PROTESTANT CHURCH, BY J. J. HARROD, BOOKSELLER, BALTIMORE.

POETRY.

The following beautiful effusion, copied from the New England Baptist Register, is from the pen of N. P. WILLIS.

THE HEALING OF THE DAUGHTER OF JAIRUS.

Freshly the cool breath of the coming eve
Stole through the lattice, and the dying girl
Felt it upon her forehead. She had lain
Since the hot noontide in a breathless trance,
Her thin, pale fingers clasp'd within the hand
Of the heart-broken Ruler, and her breast,
Like the dead marble, white and motionless.
The shadow of a leaf lay on her lips,
And as it stirr'd with the awakening wind,
The dark lids lifted from her languid eyes,
And her slight fingers mov'd, and heavily
She turned upon her pillow. She was there—
The same lov'd, tireless watcher, and she look'd
Into his face until her sight grew dim
With the fast-filling tears, and, with a sigh,
Of tremulous weakness murmuring his name,
She gently drew his hand upon her lips,
And kiss'd it as she wept. The old man sunk
Upon his knees, and in the drapery
Of the rich curtains buried up his face—
And when the twilight fell, the silken folds
Stirr'd with his prayer, but the slight hand he held
Had ceas'd its pressure, and he could not hear
In the dead, utter silence, that a breath
Came thro' her nostrils, and her temples gave
To his nice touch no pulse, and at her mouth
He held the lightest curl that on her neck
Lay with a mocking beauty, and his gaze
Ach'd with its deadly stillness. * * * * *
It was night—
And softly o'er the Sea of Gallilee
Danc'd the breeze-ridden ripples to the shore,
Tipp'd with the silver sparkles of the moon.
The breaking waves play'd low upon the beach
Their constant music, but the air beside
Was still as starlight, and the Saviour's voice,
In its rich cadences, unearthly sweet,
Seem'd like some just-born harmony in the air
Wak'd by the power of wisdom. On a rock,
With the broad moonlight falling on his brow,
He stood and taught the people. At his feet
Lay his small scrip, and pilgrim's scallop-shell,
And staff, for they had waited by the sea
Till he came o'er from Gadarene, and pray'd
For his wont teachings as he came to land.
His hair was parted meekly on his brow,
And the long curls from off his shoulders fell
As he leaned forward earnestly, and still
The same calm cadence, passionless and deep,
And in his looks the same mild majesty,
And in his mien the sadness mix'd with power,
Fill'd them with love and wonder. Suddenly,
As on his words entrancedly they hung,
The crowd divided, and among them stood
Jairus the Ruler. With his flowing robe
Gathered in haste about his loins, he came,
And fixed his eyes on Jesus. Closer drew
The twelve disciples to their master's side,
And silently the people shrunk away
And left the haughty Ruler in the midst
Alone. A moment longer on the face
Of the meek Nazarene he kept his gaze,
And as the twelve look'd on him, by the light
Of the clear moon they saw a glistening tear
Steal to his silver beard, and drawing nigh
Unto the Saviour's feet, he took the hem
Of his coarse mantle, and with trembling hands

Press'd it upon his lips, and murmur'd low,
"Master! my daughter"— * * * * *
The same silvery light
That shone upon the lone rock by the sea,
Slept on the Ruler's lofty capitals
As at the door he stood, and welcom'd in
Jesus and his disciples. All was still.
The echoing vestibule gave back the slide
Of their loose sandals, and the arrowy beam
Of moonlight slanting to the marble floor
Lay like a spell of silence in the rooms
As Jairus led them on. With hushing steps
He trod the winding stair, but ere he touch'd
The latchet, from within a whisper came,
"Trouble the Master not—for she is dead!"—
And his faint hand fell nerveless at his side,
And his steps faulter'd, and his broken voice
Choak'd in its utterance;—But a gentle hand
Was laid upon his arm, and in his ear
The Saviour's voice sank thrillingly and low,
"She is not dead—but sleepeth."

They pass'd in.
The spice-lamps in the alabaster urns
Burn'd dimly, and the white and fragrant smoke
Curl'd indolently on the chamber walls.
The silken curtains slumbered in their folds;
Not e'en a tassel stirring in the air—
And as the Saviour stood beside the bed
And pray'd inaudibly, the Ruler heard
The quickening division of his breath
As he grew earnest inwardly. There came
A gradual brightness o'er his calm, sad face,
And drawing nearer to the bed, he mov'd
The silken curtains silently apart
And look'd upon the maiden.

Like a form
Of matchless sculpture in her sleep she lay—
The linen vesture folded on her breast,
And over it her white transparent hands,
The blood still rosy in her tapering nails.
A line of pearl ran through her parted lips,
And in her nostrils, spiritually thin,
The breathing curve was mockingly like life,
And round beneath the faintly tinted skin
Ran the light branches of the azure veins—
And on her cheek the jet lash overlay
Matching the arches pencil'd on her brow.
Her hair had been unbound, and falling loose
Upon the pillow, hid her small round ears
In curls of glossy blackness, and about
Her polished neck, scarce touching it, they hung
Like airy shadows floating as they slept.
'Twas heavenly beautiful. The Saviour rais'd
Her hand from off her bosom, and spread out
The snowy fingers in his palm, and said
"Maiden! arise"—and suddenly a flush
Shot o'er her forehead, and along her lips
And through her cheek the rallied color ran,
And the still outline of her graceful form
Stirr'd in the linen vesture, and she clasp'd
The Saviour's hand, and fixing her dark eyes
Full on his beaming countenance—AROSE!

SCEPTICS.

Those miserable sceptics who boast of their imaginary discernment, are only a sort of intellectual glow-worm:—they borrow their glimmer from darkness, and exult in its pitiful and momentary spark, but the day —, "the day-spring from on high" will soon come, —and then they are but — worms! Dost thou dispute the existence of a Providence? From thee, dust and reptile, I appeal to the heavens; from thee undistinguish'd link in the chain of nature, I appeal to the universe.

Rev. C. Wolfe.

ORIGINAL ESSAYS.

We would call the attention of our readers particularly to the following communication, from one of our correspondents, upon the Education of candidates for the Ministry. It certainly contains very "valuable hints," whose useful application to "Education Societies," we trust the author will show more clearly hereafter in a distinct essay.

For the Methodist Protestant.

EDUCATION SOCIETIES.

Mr. Editor—In your XIX No., you invite "communications on the expediency, or in expediency, nature and effects" of "Education Societies," as they may, or not, be made useful to candidates for the ministry. As yet, our Church has not resolved to found a Theological Seminary. It is doubtful whether any class of Methodists in this country, would regard a proposal to do so, with much favor. The intention at present seems to be to afford the means of instruction to those who are impressed with the duty of becoming prepared for the Ministry;—individuals who entertain an impression that if they were qualified, it would then be their duty to preach. We all agree that converted men are the only persons who can have any pretensions to minister in holy things. Of course this first qualification would be at once required of each candidate for instruction with a view to the ministry.

It has been among the usages of Methodism, as far as the writer knows, to designate young men for the Ministry on account of their eminent piety, zeal, and the evidences of gifts in prayer and exhortation—as also, on account of piety, education, and talents—the individuals of both of these classes being persuaded that their duty is to call sinners to repentance.

By the division into these two classes, it is not intended to intimate that each individual of each class is so plainly distinguished as to be at once assigned to one or the other class; for, most of the other class have what is common to the first. The first, however, are easily distinguished from the latter, because the latter lack educational qualifications. There is no reflection intended, to the disparagement of those who had no controul over their childhood, and but little over the circumstances of a more advanced minority: No, indeed—the facts are merely given, as such. If such were not the facts, all that can be said about Education Societies would be sheer nonsense.

Would any one advise an educated and religiously qualified young man to become a member of an Education Society, as a pupil? Certainly not, for he is already qualified to preach, in so far as education is needed for a beginner; and, because, education alone can never qualify a man to be a minister of the Gospel.

Education Societies, then, are to be for the benefit of young men of piety and gifts, but who lack such indispensable qualifications as may be supplied by education.

The next inquiry seems to be, how should Education Societies be founded and conducted?

Mr. Editor, I have not commenced this article with an intention to give you my opinion only, on these matters. I shall submit to your readers the experience and views of others also, and have no objection to receiving your private approbation for the trouble of copying. The writer from whom I shall borrow, in this instance, supplied the article on Pulpit Eloquence, published by you in a former number. The effects of education in Theological Seminaries in England, as experienced in the dissenting interest of that country, are very impartially shown by our author. If Education Societies in this country may secure the good and avoid the evil of more

imposing institutions, our Church will do well to commence them. We will introduce our author:—

"How far the modern system of academic training is favorable to the formation of eloquent preachers, it is impossible not to question. The negative has been strongly maintained: and certainly, the forcing system by which orators are so very speedily raised, to meet, as is said, the increasing demand for supplies of that description, must tend, we think, to injure the plant. It were, indeed, most unreasonable to expect, that Theological Academies should be schools for eloquence: they are not at all adapted for this; and all that can be required, or ought to be aimed at, is, that they should furnish the materials for it, and that they should not deserve to be stigmatized as 'the grave of eloquence.' We do not profess to know very much of the interior of such institutions, but we have reason to believe, that the faultiness lies, not in the administration, but purely in the system. That there are evils connected with the present system, is felt and has been acknowledged, by some who have with equal laboriousness and ability presided over these schools of the prophets; and the only way by which they have become reconciled to that system, has been by referring its defects to the inevitable imperfection of all human institutions, the alloy of evil inseparable from the good. We believe that we should be simply doing justice to the highly esteemed individuals who for the most part occupy those posts of anxious responsibility, and, to a great extent, thankless labour, were we to affirm, that all that can be done by them to give efficiency to those institutions has been done. Nor do we lightly estimate the importance and advantage of such institutions, and the actual benefits they have conferred upon the Churches. But we cannot shut our eyes to the fact, that, notwithstanding the multiplication of Theological Seminaries, the Dissenting Ministry has not kept pace with the times, has not risen in public estimation and efficiency, but has declined; that a vicious style of preaching has spread, as far removed from simplicity as from true eloquence, and that from some cause or other, they have failed to produce any fair proportion of either eminent or eloquent men."

The reader may by this time deem that the above has very little, if any, bearing on the institution of merely Education Societies; and he may wish to inform us that if we can find men as well educated after leaving the Society, as are those who are admitted into Theological Seminaries, we shall have gained all that we expect.—Perhaps our author is worthy of a reading on other accounts. He shall proceed:—

"We are, perhaps, bound to say, what we consider as the radical defect in the system upon which these institutions are conducted; and as the subject is an important one, we shall be forgiven, we hope, if we take the liberty of speaking very plainly. The first error lies in their embracing a course of education and training far too wide for the time allowed, and including arrangements incompatible. A raw lad is taken from the counter; he is made a preacher, as the easiest thing, in one year—and an accomplished orator and divine in four. And his being set to preach, is just that which unfits him for acquiring either solid learning or any thing else well, except that fluency which is dangerous in proportion as it is the substitute for fertility, instead of being the result of it. A preaching student, a learner set to teach, is a solecism: nothing but the familiarity of the practice could reconcile persons to the gross impropriety. The practice is as cruel to the young men as it is degrading to the sacred office, and destructive of those feelings of respect in congregations towards the minister, which it is so infinitely important to cherish. We are well aware of the specious pleas which may be urged for the toleration of the practice within certain limits, although the practice has spurned all sober and decent limitation; but it is our deliberate opinion, that it has been productive of more serious mischief to the cause of religion in various ways, than can be compensated by any occasional good resulting from these precocious exertions, so injurious to the individual, and in general, so little satisfactory to their hearers. We look upon it, indeed, as a fraudulent thing, to take a young man from his studies and compel him to employ three days out of six in writing poor sermons and travelling to some obscure place to practice praying and preaching, when he must feel himself wholly unfit for such sacred employment. The shifts,—the deception to which there is a temptation to have recourse in order to maintain a respectable appearance,—the levity with which such performances are spoken of,—the occasional mortification, or expense, the hinderance and fatigue attendant upon such excursions, and the havoc made in simplicity of feeling,—altogether, render this pernicious practice of making students play the minister, a source of mischief that it would be difficult to calculate.

"Preaching, the all and every thing in the modern

system, is just that one thing which academies cannot teach; and it is for this very reason, that the poor student is sent out to learn the art as he may by practising his gifts."

A safe rule is,—let qualified persons preach at once. Let no one, not qualified, preach till he is prepared.—The Church being the judge—and judging with views only to the interests of Christianity.

"But another serious defect in the constitution or management of these institutions is this: they require no security, on the one hand, that the student should have the means of maintaining himself in respectability till he obtains an appointment, and on the other hand, they furnish him with no means of earning his bread, except by preaching. A Theological Academy, as they are at present conducted, is a public charity. The number of students is extremely small, who are educated in them at their own expense or that of their friends. In some cases the charity has been abused, the gratuitous education having been claimed in *forma pauperis*, by individuals whose friends were well able to support them during their studies. There can be no doubt that the extreme cheapness of this education, though, in some cases a great advantage, has tended to open the door into the ministry somewhat too widely, and to make such institutions less valuable and less respectable. It is generally allowed, that men are disposed to set more value upon what they pay for, than on what is gratuitously bestowed; and we have reason to think, that the sense of obligation and feeling of gratitude on the part both of the students and their friends, would be greatly enhanced, were the education not so perfectly gratuitous. Besides, why should the Dissenting Ministry be uniformly entered through the door of pauperism? Why should exclusive encouragement be given those whose circumstances necessitate them to accept of this charity as a stepping-stone to a maintenance? How is it that the sons of opulent Dissenters are never found availing themselves, as in former times, of the literary and theological advantages which such institutions hold out? Has not the effect of this system been to pauperize the ministry, and to render it less respectable in the eyes even of those who contribute to its support?

"This, however, is not the whole of the evil. As the provision made by these institutions, is too cheap in one point of view, so, in another, it is insufficient, because, in the failure of personal resources, they furnish the academic with no opportunity of maintaining himself in the anxious interval between the termination of his studies, and his obtaining an invitation to become a pastor. He must preach or starve. The institution takes him up as a pauper, and having fed and maintained him entirely for a certain number of years, turns him out on the religious world. One consequence is, that the student is laid under strong temptation, to enter into premature engagements of a pastoral nature, before his novitiate is expired, to secure a future habitation. Now we really think, that a Society which thus adopts young men, in order to train them for the Christian Ministry, and which holds out a gratuitous education as a *bonus* to encourage them to come forward from even the lowest ranks, ought not to stop short in its munificence, thus improvidently; that, when the circumstances of the individual require it, he should not be compelled to have recourse to preaching in order to purchase books and clothing, while in the house, or to support himself out of it. There ought to be provided funds of some description, which might both serve as a premium upon scholarship, and as a resource to those who revolt at mingling mercenary considerations with the sacred engagements of the pulpit. Nothing can have a worse tendency upon the ingenuous mind of a young man than teaching him to rely upon preaching fees. It is a disgrace to any institution of this kind, that its students should receive a fee for their preaching. If they are to be sent out, the Institution ought to be at the charge of their expenses; and, at least during the period of their education they ought not to be suffered to accept of a degrading and paltry remuneration for their occasional services. But then it is equally necessary, that they should not be compelled by indigence to have recourse to this expedient. Either those who recommend the student ought to be chargeable with his unavoidable expenses, or the Society which adopts him, ought to see to it, that he is properly provided for. Many a young man has been suffered while a student, to contract debts, which have not only harrassed and disturbed his mind in a most prejudicial manner at the time, but have laid the foundation of an indifference on the subject of incurring debt in after life, very fatal to his respectability and usefulness.

"In the Church of England, a person cannot obtain admission without a title, derived from either a parochial cure or a college fellowship; and the reason of this rule we have understood to be, that the bishop is bound

to see that the person ordained has the means of a livelihood, or else to provide one for him. Ordination, among Protestant Dissenters, is limited upon a different principle, to persons sustaining a specific charge: none are simply ordained to preach, and it forms, therefore, no line of distinction between the ministerial profession and the laity. The liberty of prophesying, to use Jeremy Taylor's phrase, ought, as we conceive, to be thus unrestricted; it ought not to be a mere official function tied up to the pastoral office. But still, there is an official distinction among Dissenters, pretty generally recognized, between the reverend and non-reverend classes, the ministry and laity. This distinction commences, not in virtue of ordination (for the title is given to very many unordained persons,) but, in point of fact, when the student is received into the academy, and assumes the black coat as the badge of his relinquishing secular concerns. Few after taking that step, ever voluntarily relinquish the ministry, and return to trade and handicraft."

It is much to be lamented that all of the young men who attempt to preach, are not willingly heard even by those who would rejoice in their success. If Education Societies may remove this cause of reproach from the ministry and its friends, we pray they may be instituted without any loss of time. We think there are some valuable hints in these extracts. S.

For the Methodist Protestant.

THE MINISTRY.

"A Minister of Christ should be as the pure voice of revelation to the people." Then he will win souls. Not otherwise. A minister may build up a sect, as such, and be greatly commended. Ah! that is a useful man! You judge of him, then, by his fruits. But, he is a declamatory zealot—But, he is full of all uncharitableness—Hear him—he declaims most zealously, he has no charity beyond his own sect. Others may be "good in their own way"—"but our operations are peculiar, and succeed best when carried on alone!" Does revelation teach thus? Answer, O, ye men of charity in proportion to the interests of your sects!

There is a wisdom which wins souls, it is inspired and guided, and it operates, in all charitableness. And there is a presumptuous ignorance which would have all the excellency of power, of increase, and of boasting, exclusively its own; and be alone armed with the right of pronouncing anathema, maranatha. Think of these things, ye who emulate the itinerant Paul—ye who have been shipwrecked, and beaten with whips and cords, been imprisoned, and stoned, and are now ready to die for the interests of that charity which binds you to your own, and separates you from all others. S.

For the Methodist Protestant.

THE PROTESTANTS.

"Who is this Luther, of whom I hear so much?" said Margaret of Austria, Governess of the Netherlands.—"An illiterate monk," replied her courtiers. For such a person, neither these courtiers nor the daughter of Maximilian could feel much respect; nor could they imagine that, in the proceedings of such an individual, an influence was exerting itself, before which the institutions and the prejudices of ages were to give way. To the powerful patrons and the numerous devotees of the Romish faith, which was sustained by the wealth, the literature, and the civil authorities of Europe, the agitations of the period by which they were disquieted, would seem to be no more than a temporary interruption of their tranquillity; and as disturbers of the peace of the Church in preceding times had been overcome, it was not to be doubted by them, that she would again proclaim her triumphs, and recount with exultation, the hated names of the enemies lately risen, and totally subdued. But these were fallacious calculations and deceitful hopes. A new era had commenced; and the circumstances of past times could not furnish, as they had done, presumptions for the future.

It was by the aid of the Press, that so much was achieved. The extraordinary coincidence of events all evincing that the time had come when light and liberty were to be introduced and to prevail. Nevertheless, the Protestants had much to fear in appearances. Many of them despaired and not a few who held their principles, did all in their power to uphold the papacy, by continuing subject to it. The old men, were too old to take an active part in the controversy—though they had all their lives long groaned under the most debasing mental bondage—and some of the young men waited to see the fathers declare themselves for the Protestants. How many of these young men lived to grey hairs, and were brought down to their graves lamenting their lack of courage and principle, history has not informed us.

During the Diet of Augsburg, Luther, in one of his Letters, thus addressed Poutanees. The sentences are of great beauty.

"I looked out at my window, and saw two prodigies. I beheld the glittering stars, and all the glorious vault of heaven: I looked around for the pillars by which it was upheld, but I could discover none. Yet it remained firm and secure. The same unseen hand, which had formed, sustained it still. Yet numbers anxiously search on all sides for its supports; could they feel them with their hands, they might then be at ease; but, as this is impossible, they live in constant disquiet, lest the Heavens should fall down upon their heads! I beheld again, and lo! thick clouds of water, like a mighty ocean, which I saw nothing to contain, nothing to hold up, rolled above our heads. Yet they descended not upon us, but after presenting a threatening aspect for a little time, they passed away, and a brilliant rainbow succeeded them. This was our protection. Yet it appeared frail and evanescent: and, though it has hitherto proved availing, still numbers think more of the thick and dark mass of waters, than of the slender, fleeting arch of light. They want to have sensible proof of its sufficiency: and, because they cannot obtain that, they live in dread of a second deluge."

This passage is illustrative of the means by which the Reformer was enabled to maintain such elevated confidence in God. As the Reformation proceeded, the Romanists would have compromised. Luther well observes concerning these proposed compromises: "If mutual concessions are made, they will take our's largely, more largely, most largely, and make their own sparingly, more sparingly, most sparingly." Think on these things ye who expect concessions in 1832.

Compiler.

ORIGINAL.

For the Methodist Protestant.

THE CONTRAST.

I have seen an aged man, whose head was whitened by the frost of many a winter, tottering to the moss covered tomb. He had lived to see two succeeding generations, in succession, rise up before him. Every object that surrounded him, was in a manner, new. This aged man in early life, and through all the days of his pilgrimage, had been blessed of Heaven with all that heart could wish. His menials waited to obey his mandates—his side-board was loaded with luxuries, and bloomed with the richest viands,—his children and grand children, blossomed around his table, fresh and beautiful as the morning rose. In short,—he was a stranger to the many wants "that pinch the poor," and knew not the many sorrows that associate with the sons of indigence; but alas!—his wealth, comprising flourishing herds, rich store-house, full coffers, finely cultivated lands, and richly improved city property, had engrossed his whole soul's attention, through a long series of years—no thought had entered his mind about Eternity, or, if it did, it was like the shadow of a floating cloud upon a rock, quickly gone. Wrapped up in the mantle of earthly care, he had made no provision for an hereafter,—he had neglected his soul,—the interests of dread eternity.

I saw this aged man in his last moments, shivering under the influence of disease, and like some mouldering edifice, tottering to his fall,—but ah! what an heart rending scene,—no more could the lisps of his children's babes afford him pleasure,—no more could his wealth glitter in his sunken eyes;—the grave wore a gloomy aspect,—eternity, oh! the thought of eternity brought still more dismal gloom upon his soul—he shuddered—he started—looked wild with awful anguish, and while his soul still lingered on the shores of mortality, unwilling to quit its hold, I heard a voice, speaking as from Heaven, saying "Thus dieth the rich and the proud man." The old man expired, and his last groan was like unto the wailing of the unhappy damned.

Not so with Edward, his poor tenant. Long had the labour of his hands been given to his monopolizing landlord, for the privilege of sheltering the loved partner of his sorrows, and dear tender pledges of their love, from the stormy wintry blast, under the roof of a mud-walled cottage, and often was this an hard earned pittance, and procured only at the expense of unsatisfied wants. But poor as he was, he had learned to be resigned to the will of heaven,—he had grown grey with the sorrows of life, and in his last moments, rejoiced that his lot was no worse,—he had loved and served God from his youth up, and therefore, when the lamp of life was flickering in its socket, and his wife and children stood beside his bed, and wept most sadly, his eye glistened with the radiance of immortality, and his soul panted for the re-

pose of heaven. He died, or rather fell asleep in his Saviour's bosom, and in a moment, the little moss-covered cottage, was filled with the songs of angels. Oh! how sweet was that song—it thrilled through my very soul.

"Hosannah to Jesus on high!
Another has entered his rest,
Another has 'scaped to the sky
And lodged in Immanuel's breast."

"Blessed are the dead, that die in the Lord." Reader, hear me,—rather, hear Jesus Christ, your only Saviour, What shall it profit a man, if he gain the whole world, and lose his own soul." R.

Important Questions, for the Methodist Protestant.

Question 1st.—How am I to distinguish the evil propensities of my heart, from the Temptations of Satan? Question 2nd.—How am I to distinguish the operations of the Spirit of God, from what is called Conscience.

An answer to these questions, from any of your correspondents, would greatly oblige

AN INQUIRER AFTER TRUTH.
Philadelphia, May 15th. 1831.

For the Methodist Protestant.

HOPE.

Hope springs immortal in the human breast;
Man never is, but always to be blest.
O happiness! our being's end and aim,
Good, pleasure, ease, content, whate'er thy name:
That something still, which prompts the eternal sigh,
For which we bear to live, or dare to die."

Hope is the anticipation of joy, or the presentiment of some good. It is attended with all the favourable effects of a fortunate event, without possessing any of its inauspicious attributes, because the expectation of happiness does not affect us so excessively as its enjoyment. Besides, it is not liable to those interruptions, from which no human pleasure is exempt: it is employed principally with ideal or imaginary objects, and generally keeps within the bounds of moderation. Lastly, the sense of happiness contained in hope, far exceeds the satisfaction received from immediate enjoyment: consequently it has a more beneficial influence on health, than good fortune realized. Although hope is in itself only ideal, and presents its flattering images to the senses in a borrowed light, yet it is nevertheless the most abundant source of human happiness.

With thee Sweet Hope! resides the Heavenly light,
That pours remotest rapture on the sight:
Thine is the charm of life's bewildered way,
That calls each slumbering passion into play.
Wak'd by thy touch, I see the sister band,
On tip-toe watching, start at thy command;
And fly where'er thy mandates bid them steer,
To pleasure's path, or glory's bright career.

When all other things fail us, Hope stands by us to the last. Hope gives freedom to the captive, when chained to the oar; health to the sick, while death looks in his face; wealth to the beggar, while he is craving alms; victory to the warrior, though defeated. W.

CORRESPONDENCE.

For the Methodist Protestant
NEW YORK.

Extract of a letter from the Rev. John Goodenough, dated Rodman, May 6th, 1831.

I will mention some peculiar tokens of divine mercy and grace, with which the great Head of the Church hath recently visited us in this section. Our Presbyterian Brethren appointed a three or four days' Meeting in Adams' village, (about eight miles from this place,) a few weeks since; with a particular request that all Christian people would pray for a reformation, which was much needed, as we have had no reformation for years. Religion was at a very low ebb, and sinners had become hardened and almost inexorable. The Rev. Mr. Burchard, (who is well known in this part of the country for his extraordinary zeal,) made the appointment, and attended in person. It may well be said he has but one Master to serve. He neither courts the applause, nor fears the frowns of men. He is disposed to preach the plain, naked Truths of God—his doctrine is easy to be understood. Men must be converted or be damned;—there is no decree to prevent any man from coming to Christ;—God calls upon all men and gives sufficient ability to all to come; all may come and take the water of life freely—and the good Lord came in a wonderful manner and crowned the labourers in the Meeting with an abundant harvest. As near as I can ascertain, there

were about 150 souls converted to God in the course of the meeting. It was continued about three weeks. God seemed to visit the most hardened Deists, and Universalists,—men and women from 20 to 70 years of age. Mr. Burchard was so successful in Adams', that he was induced to appoint one in our town. It commenced four weeks ago yesterday—and it was continued 14 days. It is stated there were 180 souls converted in the course of the last Meeting. The Lord is indeed doing wonders among us, and it appears to me as though the Prophecy of Joel was fulfilling;—"In the last days I will pour out of my spirit upon my servants and upon my handmaids, and they shall Prophecy." There are multitudes, whose cry is, what shall we do to be saved? "The Lord is near, and shall roar out of Zion, and utter his voice from on high, and the Heavens and the Earth shall shake,"—not literally, but spiritually; and it is time to put in the sickle, for the fields are all white and ready to the harvest. Let the Christian and Christian Ministry get down into the valley, for the press is full, the fats overflow, for the wickedness is great. Then shall the Mountains drop down new wine, and the hills shall flow with milk—and the Lord shall be the portion of his People and the strength of his Children." Yours, &c."

JOHN B. GOODENOUGH.

NORTH CAROLINA.

Extract of a letter from the Rev. Willis Harris, dated Williamsboro', N. C. May 14th, 1831.

BROTHER HARROD—I have been intending to write you for some time past, but other duties have pressed upon me, and I have delayed till now. Our Brethren in this country are very generally well and in good spirits. Our cause we think is prosperous. At our Conference, which was on the 17th of March and days following, several young men came forward and gave themselves up for the Itinerancy, and several others have come forward since, who are, and will be employed by our President till the next Conference. We had feared that we should lack young men, who would entirely devote themselves to the Ministry; but from present prospects we have no reason to fear that the Good God will not supply our growing harvest with labourers. My son, Samuel J. Harris, who has just made his first tour round his Circuit, tells me his congregations are very respectable, and that there are considerable accessions to our membership in various places. We had a camp-meeting in the neighborhood of Enfield, N. C. about the 15th of April—and it was truly a gracious time. Saints were made abundantly to rejoice. Some of our old Brethren who have suffered so much from the Persecuting Party, expressed themselves as being just on the suburbs of Heaven, and waiting the master's call. There were about 23 persons who professed conversion at the time and place, and several soon after—the congregations were large, and truly respectable and orderly.

Yours in the best of bonds,

WILLIS HARRIS.

POETRY.

From the Englishman's Magazine.

THE THREE HOMES.

"Where is thy home?" I asked a child
Who in the morning air,
Was twining flowers most sweet and wild
In garlands for her hair;
"My home," the happy heart replied,
And smiled in childish glee,
"Is on the sunny mountain side
Where soft winds wander free."
O! blessings fall on artless youth,
And all its rosy hours,
When every word is joy and truth,
And treasures live in flowers!

"Where is thy home?" I asked of one
Who bent with flushing face,
To hear a warrior's tender tone
In the wild wood's secret place;
She spoke not, but her varying cheek
The tale might well impart;
The home of her young spirit meek
Was in a kindred heart.
Ah! souls that well might soar above,
To earth will fondly cling,
And build their hopes on human love,
That light and fragile thing.

"Where is thy home, thou lonely man?"
I asked a pilgrim grey,
Who came, with furrowed brow, and wan,
Slow musing on his way;

He paused, and with a solemn mien
Upturned his holy eyes,
"The land I seek thou ne'er hast seen,
My home is in the skies!"
O! blest—thrice blest! the heart must be
To whom such thoughts are given,
That walks from worldly fetters free;
Its only home in heaven!

CURE OF IDOLATRY.

From Lamotte's Travels in Norway.

King Olup Haraldson, (about eight hundred years since,) having exerted himself to convert the inhabitants to Christianity, prevailed partly by authority, and partly by persuasion, so far as to cause to be destroyed before them, a gigantic statue of their god, Thor, the grand virtue of which was that it ate every day a quantity of meat and cakes, put into its mouth. When demolished it was found to have had in its stomach a very effective power of digestion; a multitude of rats escaped from all parts of it, and betrayed to the people the cause of what had appeared a prodigy. They abjured Thor, and were baptized. If we cannot praise the honesty of the priests of Thor, they, at least, cannot be charged with want of ingenuity.

PIOUS FRAUD.

The Jesuits once published a little book, containing an eloquent description of Luther's horrible end, in Latin. Luther got hold of it, and translated it, adding only these words: "I Dominus Martinus Luther have read this account, and translated it myself."

OBITUARY.

Departed this transitory life, on Monday, the 23d May, 1831, Mrs. CATHARINE S. HAND, youngest daughter of Dr. Samuel K. Jennings, and consort of Dr. Emanuel K. J. Hand, aged twenty-four years and eight months, leaving a disconsolate husband, and two children, to mourn the loss of a most amiable and affectionate wife, and tender mother.

Her friends at a distance, will be comforted, when they learn from this communication, that those who were about her bed and witnessed her departure, feel unutterable gratitude to God, the Father, and our Lord Jesus Christ, that "they sorrow not as those who have no hope." She had been afflicted the greater part of the past year, and the last three months was seriously ill. Having been instructed according to the Gospel, from her infancy, she sought the Lord, early, and found him; and when she considered that her days of suffering were likely to be abridged, she endeavoured to draw nigh to God, who was her portion and trust. In the time of trial she was supported in much patience and humble resignation;—proving, as her incorrigible disease advanced, that as her day, so also was her strength. But her last day, afforded the most convincing proof, of the sustaining power of God, through faith in our Lord Jesus Christ. She had made it a steady purpose, to "train up her children in the way they should go." In this good work she and her companion happily consented; and very few mothers have succeeded, more effectually, in commuting their own feelings for the future dignity and happiness of their offspring. She was indeed a mother! Her children, thus trained, were much endeared to her heart—Yet so greatly was she blessed with the hope that pertains to the resurrection of the dead, and to life everlasting, that she was prepared to leave them in their father's care, and give up all that she held dear on earth, to take possession of a better heritage. "I shall join my many friends who are gone to Heaven," said she—"oh yes, and my dear mother will meet me with open arms! Glory to God!" Well did the holy man of God, in obedience to the Saviour of the world, write "blessed are the dead who die in the Lord. They cease from their labours, and their works do follow them." Oh! that all her surviving friends may say, "let me die the death of the righteous, and let my last end, be like hers." S. K. J.

MARTHA WEBB, the wife of Samuel Webb, of Hans-ton County, Georgia, died on the 8th April, 1831, in the 28th year of her age. She was the daughter of a Methodist Preacher, raised in the lap of Religion—in a gospel nursery—and taught that Jesus Christ came to save sinners. Her illness was short, commencing at 12 o'clock, and terminating in her death six hours after. She died, easy, with the name of the Lord on her lips—leaving behind five of her offspring, and a husband, to bewail their loss. Two infants had gone before to praise God and the Lamb; with whom she is now, we hope, happily united.



BALTIMORE:

FRIDAY, MAY 27, 1831.

By the most recent accounts from abroad, we learn that nothing decisive has yet transpired in Europe. The French Cabinet maintains its pacific policy, to the no small mortification and displeasure of the people, who are eager for war. The power of Austria seems to be again established in Italy on the overthrow of the Patriots. The Poles, thus far, are successful. Volhynia and Lithuania have risen, and the former has instituted a provisional government. It is reported, but not vouch-ed for, that Persia and Turkey were about to take advantage of the perplexities of the Russians, by forming an alliance with the Poles, and endeavouring to recover their forced concessions. Would it were so, that the oppressive power of the Aristocrat of the North might be broken in pieces, and the peace and freedom of a long-suffering, though brave nation, established forever!

In England, disturbances are subsiding, and the attention of the people is turned to the Reform Bill, which the Ministry hope soon to introduce into Parliament with accession of strength in their favour.

As to our own country, its tranquillity, happiness and security afford a striking contrast to the discord, tumult, wars, and rumours of wars of Europe. The most important feature in its present history is the remarkable manifestation of Religious Influence throughout the country. Every Church seems imbued afresh with that spirit, which must have animated the Apostles, when they were commissioned by Christ to go into all the world and preach his gospel to every creature. An active charity is diffusing itself among all denominations. "Come, go with us," say the people of God to the sinner, "and we will do thee good." And they are not satisfied to give the heartless, effortless invitation, but they urge its acceptance by every motive and method of persuasion, that christian ingenuity can devise. This is right. When Christians do the best they can, then, and not till then, will God pour out the fulness of his blessing upon their exertions.

Heaven be praised, that our own Church does not entirely lack this active spirit, nor the pleasure of seeing the work of the Lord prosper in its borders! In Georgetown, a four days meeting was recently held by our members and attended with glorious circumstances.—The congregations were large, mourners abundant, and converts not a few. We are not yet prepared to give the particulars of the meeting, but we may state that twenty-two persons have since joined the Church in that place.

In this place, last Friday was appointed as a day of fasting and prayer, that God would be pleased to manifest himself gloriously among us. A prayer meeting was held in the morning at 6 o'clock, which was well attended and abundantly profitable. In the evening, the Rev. Mr. Wallace preached to a respectable, attentive, and serious congregation, and on the following morning held another prayer meeting at the same hour as before, which likewise proved a gracious time. We hope in another number we shall be able to give a delightful account of our coming four days' meeting, to be held in St. John's Church, on Friday, May 27th.

We have received a brief and an interesting account of the rise, progress, and present state of the Methodist

Protestant Church in Lynchburg, from the pen of Dr. J. Holcombe; it shall appear in our next. We tender our thanks to Dr. Holcombe, with the remark that such kind of information is peculiarly interesting to most of our readers. Our paper is the principal means by which one portion of the Church may learn something of the condition of other portions. We would therefore request our brethren in every place to communicate as much information as possible concerning those sections of the Church to which they are united.

Of course, we shall always gladly welcome any authentic Religious Intelligence whence-soever it may come.

TO CORRESPONDENTS.

The Dissertation on the Divinity of Christ, by "Amen" is under consideration. If, without injuring the sense, we can divide it into brief numbers, we may give it insertion.

By request, we copy the following from the "Correspondent:"

Our readers will remember the article, from the Christian Advocate, from the pen of Thornton Flemming, &c. introduced into our paper some time ago, with such strictures as we thought proper to make. They will not be displeased, then, to see the copied communication, inasmuch as it is dispassionately written, and is the last notice we purpose to take of that rather ill-natured "article."

A COMMENT ON A LETTER PUBLISHED IN THE CHRISTIAN ADVOCATE AND JOURNAL.

Mr. Editor,—A letter was lately published in the Christian Advocate and Journal, signed by Thornton Fleming, Charles Elliott and David Sharp, which requires a little notice, by way of explanation.

These writers say, "We have reason to believe misrepresentations have been put in circulation at a distance, in relation to the progress of reform, so called, in this region." This they give as their reason for writing, and devote their whole article to the object of proving, that the progress of reform, in their country, has been "very inconsiderable indeed." From which we may infer, that the 'misrepresentations' they complain of, have stated the matter otherwise. As old Methodism has appealed to the argument for more than fifty years, that her success has been great, and her advancement very rapid, they dread the thought that reformers should take any part of this argument from them. It is an argument which they deem sufficient to silence every other, and to prove that every thing belonging to their system is true and divine. Hence their eagerness is wonderful, from the editor of the Advocate down to David Sharp, to make the world believe that their success is singularly great, and that ours is "very inconsiderable indeed." If this can be made appear, they think all investigation ought to sleep in the dust, and the whole world should receive it as demonstrable, that they are right in every thing, and that we are a set of 'schismatic scamps' that should not be countenanced as a Christian church.

They go on to show the great "advantages" the reformers had "in the Pittsburgh and Monongahela districts," and the smallness of their success notwithstanding those advantages. In proof of the first, they say "Dr. Jennings and Rev. Asa Shinn were born within the bounds of these two districts." And yet the people will not secede, though living in the birth-place of two such reformers! Perhaps the people of those districts never received the information before, that we were born there; and of course, could not have this motive to influence them to secede. I learn from the 16th No. of the Methodist Protestant, that Dr. Jennings "was born in New-Jersey, near Elizabethtown;" my father has informed me that I also was born in New-Jersey, near Burlington; and Dr. Jennings and myself cannot help thinking that our parents knew better where we were born, than either Thornton Fleming, Charles Elliott, or David Sharp.

A second advantage they specify is, that "here too Mr. Shinn and Mr. Brown laboured for many years as presiding elders and stationed preachers." And yet "the secessions are very inconsiderable indeed." This must be truly humiliating to Mr. Brown and myself, that secessions should be so inconsiderable where we not only 'laboured for many years, but where we even laboured as presiding elders' also! Alas, brethren, if your Monon-

gahela people can resist all arguments against priestly power which have been published since then, we cannot be surprised that our old presiding elder labours made no reformers.

"Yet with all these advantages on their side, secessions are very inconsiderable indeed in every place with which we are acquainted, except in the city of Pittsburgh and on the Ohio circuit." And who can wonder at it, seeing the old church had "all the advantages on their side," of possessing the labours of Thornton Fleming, Charles Elliott and David Sharp, who are all of them old presiding elders? It is some comfort to "Mr. Shinn and Mr. Brown," however, in their deep humiliation, to learn from those opposing brethren themselves, that our success has been considerable, 'in the city of Pittsburgh and on Ohio circuit.' The Episcopal brethren, it is to be hoped, will be generous enough to let us have these two drops from the cup of consolation, of which they fondly tell the public they themselves drink so largely.

They say again, "With regard to those who have gone out from us, we would remark that the Methodist Episcopal Church herself has suffered but very little in respectability from their departure." This supposes she has suffered a "little" in her "respectability;" that is, that she is not quite so respectable as she was before. Query—did she not suffer a little also from the expulsions she carried on in Baltimore, in Cincinnati, in Pittsburgh, in Lynchburgh, and in other places? If these should be added to the account, it will perhaps be found that she has suffered considerably in her respectability." "These persons" plainly mean to be understood, that there was "very little respectability" in those persons whose "departure" they are speaking of. They know how to insinuate it seems, after all their brother 'Silas Hopewell,' and others, have said against 'insinuation.' They go on:

"If we pass over the two above named places, (Pittsburgh and Ohio circuit) the secessions have proved beneficial to our church, as they have generally been followed with peace and increase in our societies." This supposes that in Pittsburgh and on Ohio circuit, these good effects have not followed; or why "pass over the two above named places?" Yet in the close of their communication they say—"In Pittsburgh our loss of members has long since been nearly or altogether made up, and we believe that our church has flourished more in Ohio circuit since the secession, than it did for many years before that time." Then why did they a few sentences before explicitly except "the two above named places?" This contradiction, together with other parts of their composition, would seem to afford a presumption, that Charles Elliott, their celebrated professor, was not the writer of their very singular communication. But what shall we say in excuse for the Dr. of Divinity, who is editor of 'The Christian Advocate and Journal, and Zion's Herald?' He was probably so delighted to see the great argument of Episcopal Methodism again appealed to, (that of success and numbers) that he forgot to notice the defects and nonsense contained in the paper.

"The chief actors," they continue, "in procuring or rather forcing secessions, are Messrs Wm. Collins, Joab and Zechariah Ragan, together with some occasional excursions from Mr. George Brown. Those best acquainted with those persons will not suppose that reform itself will gain much from their ministry or exertions." Here is another "insinuation," that the persons named are so very deficient in talents, or moral character, or both, that little is to be expected from their "ministry or exertions," even to the cause of "reform itself,"—which implies that 'reform' is something very bad, and yet those 'persons' are so low in talents and character, that this cause 'itself' will not 'gain much from them.' This double insinuation appears to evince something like a species of talent in those compositors; but after all they have said, or can be said, are there many reformers in the Monongahela country, who would be willing to exchange George Brown, Wm. H. Collins, and the two Ragans, for Thornton Fleming, Charles Elliott, and David Sharp? Or if there should be four against four, we may add to the number Alfred Brunson, alias, Silas Hopewell, and put in one scale George Brown, Wm. H. Collins, Joab Ragan and Zechariah Ragan—and in the other, Thornton Fleming, Charles Elliott, David Sharp and Alfred Brunson. Which scale would preponderate, either with the weight of talent or 'respectability?' This comparison is not instituted with a view to cast any reflection on the character of our opponents; but they themselves seem indirectly to have invited the comparison, and we insist that the public have no more right to entertain suspicions, without proof, against the character of George Brown, Wm. H. Collins and Joab and Zechariah Ragan, than to cherish such suspicions against Thornton Fleming, Charles Elliott and David Sharp. They must not complain that we mention their names so often; for let them recollect that they published the names of their opponents, under as dark insinuations as they knew how

to invent, and very formally subscribed their own names to this their low sectarian communication. But why do I so gratuitously bring in the name of 'Silas Hopewell?' Perhaps this will provoke him to write another article, under the title of "Mr. Shinn again." Silas must know I am not terrified by his mighty pen, notwithstanding his ignorant and consequential boasting, that he had driven me off the field.

But what have those Monongahela brethren against Brown, Collins and the two Ragans? "The most of our complaints against them is, that they intrude into our meetings." And sure enough;—is this "the most" you have against them? And will "those best acquainted with these persons" say also, that they know nothing against them, more than this? If so, how can it follow merely from their intruding into your meetings, that "reform itself" will not gain much from their ministry or exertions?—Is this a crime sufficient to blast their character, and destroy their usefulness? What kind of intrusion into their meetings the brethren mean, is difficult to ascertain. Do George Brown, Collins and the two Ragans, presume to go and hear them preach sometimes? What radical and schismatic intruders they must be!

I sincerely regret the necessity of writing in this ironical manner; but the Monongahela brethren have compelled me to do it.

Thornton Fleming was my first presiding elder: for twenty-five years my spirit had an affection for him, which was cordial and undeviating. The good old man has cast me off: the last time I was at Union Town, and visited his family, he received me with the coldness of a distant stranger. He saluted "Mr. Shinn" as a man of the world, and seemed utterly to have forgotten the many demonstrations of my tender affection, and reverence for him, as for a father. This is one among the strongest proofs that ever came under my notice, that sectarian bigotry is destructive and poisonous in its tendency, beyond all calculation. It is true as the light of heaven, that I have been conscientious in the whole course I have taken in the cause of reform; and because I would not stifle my understanding, and violate my conscience, to support sectarian power, at the expense of principle, my old friends and brethren, even Thornton Fleming among them, treat me as a heathen man and a publican. So they treat all ministers and members, who presume to leave them, and cease to support their great Episcopacy!—These things must, of themselves, to all thoughtful and candid minds, evince the indispensable necessity of that reform, which we have been and are still laboring to accomplish.

A. SHINN.

Cincinnati, April 30th, 1831.

From the Episcopal Recorder, May 4, 1831.

THE COMMUNICANT'S GUIDE.

This valuable work, by the Rev. Mr. Henshaw, which was announced some weeks ago, has just been published by Toy & Lucas, of Baltimore.

It is a handsome volume of the duodecimo size, printed with a clear and legible type, upon excellent paper. The whole external appearance does great credit to the publishers, and will no doubt assist the circulation of the work.

We have not had this treatise in our hands long enough to read it attentively; but from a cursory perusal, we are inclined to think it will fully answer the expectations to which the high reputation of the author both as writer and minister of the gospel, must have given rise. The subjects are well arranged, the language simple, perspicuous, and correct; and well calculated, we think, to extend scriptural knowledge upon this important subject, and to promote practical and evangelical piety.—The source from whence it comes must inspire confidence in its merits, and will insure it, we trust, a circulation correspondent to its value and the wants of the Church.

RELIGIOUS INTELLIGENCE.

NEW YORK CONFERENCE.

Extracts from the Minutes of the New York Annual Conference of the M. P. Church.

Thursday morning, April 7th, 1831, 10 o'clock.

The Conference convened at Sullivan-street Church, and was opened by the Rev. G. Thomas, President; and, after reading a portion of Scripture and Prayer, it proceeded to business, John L. Ambler being chosen Secretary.

Question 1. Who are the ordained Ministers properly under the Stationing Authorities of the Conference?

ELDERS.

Answer. GEORGE THOMAS, elected President for the ensuing year.

DANIEL E. REESE, transferred from the Maryland Conference.

James Jarman, Jonas Hobbs; Asahel Gilbert, Denney Chapman, George Philips, Joseph Carwine, Levi Brunson, John B. Tyler, Jesse Oakley, *Thomas K. Witsel, William McDogal, *Samuel M. Henderson, Daniel D. Tompkins.

DEACONS.

*Albert Piercy, *James Conley, transferred from Pennsylvania Conference.

Question 3. Who are the unstationed Ministers and Preachers within the bounds of this district?

Ans. Deacons—*Ogelsbey D. Stynard, William Clayton, Elias Griswold, Gersham Howland.

Those marked thus (*) were ordained this Conference.

LICENSED PREACHERS.

John Rhodes, John Stephens, Wm. Apes, Henry Terbush, David Stephens, Daniel Howland, John L. Ambler, Levi Webb, R. Roy, R. Noye, Mathew Carwine.

Quest. 4. Have any of the Preachers died this year.

Ans. None.

Quest. 5. Have any been expelled?

Ans. None.

Quest. 6. Have any withdrawn?

Ans. None.

Quest. 7. Have there been any received into the Conference as itinerant Ministers this year?

Ans. Yes.

Samuel M. Henderson, William McDougall, John L. Ambler, Jesse Oakley, George Philips, Deene Chapman, James Conley.

Quest. Where are the Preachers appointed to labour this year.

Ans. For New York city—D. E. Reese, Superintendent. G. Thomas to assist when not attending to the duty of the district.

Bedford Circuit—William McDogal, Superintendent. Albert Piercy, Levi Bronson, D.D. Tompkins, Assistants.

West-Chester Mission—Geo. Philips, Superintendent. Denney Chapman, Assistant.

Rockland Circuit—T. K. Witsel, Superintendent. Samuel M. Henderson, Assistant.

Unionville Circuit—Joseph Carwine.

Westfield Circuit—James Conley, Superintendent.—John B. Tyler, Assistant.

Greton Hill—To be supplied by the President.

Greenfield—James Jerman, Superintendent.

Long Island Mission—A. Gilbert.

Sussex Mission—To be supplied.

Butternut Mission—Jesse Oakley.

Jonas Hobbs, without an appointment in consequence of ill-health, and to labor as circumstances will admit. John L. Ambler, to be employed by the President.

Question 10. What numbers are there in Society, and what has been the increase the last year?

| | | |
|--------------------------------|----------|-----|
| Ans. New York city, number 440 | increase | 250 |
| Bedford Circuit, " 174 | " | 47 |
| Rockland Circuit, " 171 | " | 103 |
| Greenfield Circuit, " 65 | " | — |
| Westfield Circuit, " 75 | " | 16 |
| East Chester, " 12 | " | 12 |
| Ministers and Preachers, 30 | | 428 |

968

Quest 11. When and where shall the next Annual Conference meet?

Ans. On the second Thursday in April, 1832, in Attorney-street Church, New York city.

The following are some of the resolutions passed:—

Resolved, That the Pequot Mission be recognized by this Conference, and that the President ascertain its bounds and location, and so far as practicable, supply it with ministerial help until further communications shall be had. The President has since the Conference, authorized William Apes, (who is about erecting a house of worship on said mission ground) to labor among them, and organize them into a church until some subsequent arrangements shall be had.

Resolved, That the Conference do highly approve of the Mutual Rights and Methodist Protestant, and will endeavor, as far as practicable to support its circulation through the bounds of their labor.

Resolved, That this conference do highly approve of a general book concern, and will endeavor to give all the aid they can to it by circulating and vending such books as shall be by the general book agent forwarded to their several sections of labor.

AN AGED TREE.

A yew tree at Peronne, in Picardy, which flourished in the year 634, was in existence in 1790—it is known, therefore, to have existed for 1156 years.

SANDWICH ISLANDS.

We have extracted the following items from reports made by Missionaries to the American Board of Foreign Missions.

ISLAND OF OAHU.

Progress of Education on the Island.

The annual examination of the schools in Oahu was on the 19th of April. The results, as given in the following table, show an increase, since February, of eight schools 600 adults, and 294 children; or a total increase of 894 learners.

| Schools. | Readers. | Writers. | Adults. | Children. | Total. |
|----------|----------|----------|---------|-----------|--------|
| 210 | 3,061 | 1,602 | 5,197 | 1,438 | 6,635 |

Admissions to the Church.

The number of natives admitted to the church of Honoruru previous to March 20th, was 87, of whom one had been excommunicated, and five had died apparently in the faith. From that date till the date of the present communication, it appears that 18 persons were admitted, and 11 propounded for admission.

HAWAII ISLAND.

Extracts of a letter from Messrs. Thurston and Bishop, dated Kairua, Island of Hawaii, May 13, 1830.

SPECIAL ATTENTION TO RELIGION.

At our communion season on the 25th of October, seventeen were baptized and admitted to the church, among whom was John Adams, the Governor of Hawaii. On this occasion, it was judged that there were three thousand people within and about the house. It was a day of deep and solemn interest, and one long to be remembered. The Lord was evidently in the midst of us with the influence of his spirit, subduing the hearts of sinners, and sanctifying, strengthening, and cheering the souls of his people.

We have been living in darkness and in the shadow of death, and have come to be directed to the way of light and eternal life. No doubt the feelings of many have been those of sympathy merely; still we have grounds for believing, that many also have sought the Lord in earnest, and have found him. During the period embraced in this letter, the Moral Society for males has increased to 2,500, and that of females to 2,600, and there continues to be frequent additions. A Sabbath School has also been established, composed of adults and children, which includes a considerable part of the congregation, in which the catechism, the ten commandments, and other parts of scripture are taught. A goodly number, it is believed, have been turned from darkness to light, and from the power of Satan unto God, none of whom have as yet made a public profession. A few have been received to our select meeting, which now contains 77, exclusive of the members of the church, most of whom give evidence of piety.

On the second instant, 22 were baptized and admitted to the church, which, with the above, make 39 who have been admitted, since we last wrote. The whole number that has been received at Kairua, is 65.

Station at Kaavaroa.

The congregation still continues to increase, and there are now upwards of 2,000 souls, who regularly attend worship on the Sabbath. We still assemble with them in the open air when the weather will admit of it, as the old chapel will not contain the one half of them. The new house of worship, which was in contemplation last year, has been deferred in consequence of the late tax for sandal-wood, but it will shortly, we hope, be commenced. They only wait for an opportunity, and several thousand people stand ready to lend a helping hand.

Since our last communication, 29 persons have been received into the church at Kaavaroa, viz: 14 in February last, and 15 on the ninth of the present month, making 46 in all, who have been received at Kaavaroa.

There has been, during the past winter, a more than ordinary excitement of a religious nature among the people of Kaavaroa and vicinity, which we trust has resulted in the saving change of a goodly number, who have been born into the kingdom of Christ. The people still continue in a very lively frame of religious attention, and many we trust are making progress in Christian knowledge.

CEYLON

The following is an interesting account of an instance of Christian Forbearance in a converted heathen of Ceylon:—

*Station of Manepy—Report of Mr. Woodward.**Opposition overcome by Christian Forbearance.*

April 1, 1830. Within the last quarter, two children

have been baptized; one an infant, the other about three years old. The latter is a child of Tumbon, formerly a schoolmaster, now an assistant at this station; who has, I believe, been a consistent Christian, and a worthy member of the church, for two years. At the time of his admission he had two children whom he wished to have baptized; but so violent was the opposition of his wife, who (according to the custom of the country,) claimed the children, that she would not consent, even on penalty of a separation from him, to their baptism. She was at that time so "mad on her idols," in consequence of the imagined disgrace brought on her family by her husband's joining a Christian church, that Tumbon thought more good would be accomplished by delaying the baptism for a season. She continued violent in her opposition till the death of her eldest child, last year. The death was sudden, and to her quite unlooked for, because it was foretold by the astrologer, who was consulted at his birth, that it would be married in a certain year, and afterwards journey to another country, where it would become rich, and at last die in a good old age. But it was early cut down. This affliction, she believed was sent as a curse upon the family because her husband had forsaken the heathen religion, and of course upbraided him as the cause of the child's death. In the mean time, Tumbon was wonderfully supported under his affliction, and enabled to justify the ways of God, though clouds and darkness were round about him, and evinced to all around the worth of the Christian faith in seasons of trial and affliction. His resignation and cheerfulness, and particularly his forbearance towards her while she intreated him to "curse his God," and return to heathenism, produced a conciliating effect, and at length led her to acknowledge the excellence of the Christian religion, as exemplified in his character during this affliction, such as she sought for in vain in her religion. At this time he again proposed to bring forth the surviving child, but she still opposed him. About that time, her two sisters, whom she was desirous to please, and with whom she imagined her happiness was identified, commenced a prosecution against her, in the absence of her husband on a tour to some distant villages, with the design of taking from her a part of the property, which their mother gave her in dowry, and of which they heard she had lost the title deed. By this she was taught the salutary lesson, that she could not rely for happiness on the nearest and dearest relations. In her trouble she came to me for advice and assistance. Upon her husband's return, she told him that his friends only pitied her, and rendered her assistance; and that she would no longer object to the baptism of the child. On the following Sabbath it was baptised, and named, at the father's request, *Joshua*. The scene was particularly interesting. I do not know that I have ever seen a child given up to God more apparently with the whole heart than this.

MISCELLANEOUS.

A LOVE FOR DISPLAY TO BE GUARDED AGAINST.

(Addressed particularly to Young Females.)

A retiredness of disposition is an exquisite ornament of the female character. Even the most distant approach to whatever is forward in manner, and vain in conversation, should be most studiously avoided. Delicate reserve, without awkward bashfulness, is no small part of the loveliness of every young female; especially in all her conduct towards the opposite sex. A lady who takes pains to be noticed, generally gains her object without its reward; for she is noticed, but at the same time she is despised. Nothing can be more disgusting than a bold obtrusiveness of manners in a female, except it be that affectation of retiredness which retreats only to be followed. Flippancy and pertness are sometimes, though mistakenly, substituted, by their possessor, for smartness and cleverness. These latter qualities never look well when they are studied: they are never tolerable but when they are natural; and are among the last things which we should seek to acquire: for when obtained in this way, they appear to be no better than ornaments stuck on, instead of being wrought in. I am not contending against that *ease of manners* which the most retiring female may and should adopt, even in the company of gentlemen, that artless and elegant freedom, which is compatible with the most delicate reserve; but merely that obtrusive mode of address, which determines to attract attention.

A love of display has been thought to be amongst the blemishes which usually attach to the female character in general. I do not now refer to the petty concerns of dress, for this is truly pitiable, and an individual silly enough to indulge such a butterfly, peacock taste as this, is too weak to afford any rational hopes of having her

folly corrected. Arguments are lost upon that little mind whose ambition cannot comprehend, or value, or covet, a distinction of greater worth than a richer silk, or more graceful plume, or a more modern fashion. This Lilliputian heroine, armed at every point with feathers, flowers, and ribbons; supported by all her auxiliary forces of plumassieurs, frissieurs, milliners, mantua-makers, perfumers, &c. &c. &c.,—contending for the palm of victory, on the arena of fashion, must be left to her fate, to conquer or to fall: I have no concern with HER. But there is a vanity of another kind, against which I would caution young females, and that is a fondness for exhibiting their fashionable accomplishments or mental acquirements. Pedantry in a man is bad enough, but in a woman is still worse. Few things are more offensive than to see a female labouring to the uttermost to convince a company that she has received a good intellectual education, has improved her advantages, and is really a sensible, clever woman: at one time almost vociferating about nitrogen, oxygen, and caloric; then boasting her acquaintance with some of the greatest geniuses of the age, and last of all of entering into a stormy debate on politics or finance.

Now, observe, I am not contending against a woman's acquainting herself with these subjects, for I reject with indignation the calumny that the female mind is unequal to the profoundest subjects of human investigation, or should be restricted in its studies to more feminine pursuits; much less am I anxious to exclude the stores of female intellect, and the music of female tongues from the feast of reason and the flow of soul. No: Too long have the softer sex been insulted by the supposition that they are incapable of joining or enriching the mental communion and conversation of the drawing room. I most unequivocally, unhesitatingly say, that they have a much smaller share of conversational intercourse than their natural talents and their acquired information entitle them to.

All I am contending against is, that love of display which leads some to force themselves upon the attention of a company; which is not contented with sharing, but is ambitious of monopolizing the time and opportunities of rational discourse. Some silversmiths and jewellers, who wish to attract public attention, makes a splendid display of gems and jewels in their window; but their window contains their whole stock, they have no store besides; there are others, who, making all proper exhibition, can conduct their customers from room to room within, each filled with stores of inestimable value. Not unlike the former, some persons make a grand display in conversation, but their tongue, like the shop-window, exhibits all they possess, they have very little besides in the mind; but there are others who, like the latter tradesman, are not deficient in respectable display, but then, besides the ideas which they exhibit in conversation, they have a valuable stock of knowledge in the mind.—From J. A. James' *Christian Parent's Present to his Children*.

A SCENE IN EUROPE.

The Sunday School Scholars.

At the foot of a lofty hill, crowned to the summit with the richest verdure, peeped out from among encircling bush-wood and straggling elms, a miserable mud cabin. A streak of smoke rolling up through the green trees, the only sign that met my eye of its being inhabited. The sun was up, and over the deep blue heavens the thin clouds lay sleeping. It was the hour between sunrise and the full blaze of day. A stillness seemed to lie around the spot, and I felt an indescribable sensation creep over me as I drew near the house of mourning. I paused at the entrance. A low murmuring kind of sound stole upon my ear, and again all was hushed. I gently opened the door and bent myself forward, to ascertain, unnoticed, what was passing within. I saw at the first glance that death had been there. The apartment on the threshold of which I now stood, was of the meanest construction. It was without a single piece of furniture that deserved the name. In one corner of it a dead body lay stretched out, very slightly covered with a tattered coat, and a cold kind of horrible feeling run through my very soul, and it would probably have shrunk away from any further investigation, if I had not been suddenly arrested by a soft, sweet voice mingled with a low groan, somewhat like a death rattle, that seemed to issue from the same apartment. I turned my head around and beheld a sight that chained me, as if by magic, to the ground; O, it was heart thrilling to behold! On a bundle of straw, a woman, somewhat in years, lay apparently in the agonies of death. Near her head hung, reclining in deep sorrow, a beautiful little half naked child. On one side, a lovely girl, about thirteen years of age, knelt. A Bible clasped in her thin, slender hands, with which she was endeavouring to com-

fort her dying mother. I instantly recognized two of my Sabbath-school children. The meeting was affecting. They had been without food for some days. The mother died next day in the triumphs of that faith which her little daughter taught her out of the Bible. The girls grew up to be respectable members of society, and one of them has been a teacher in a Sabbath-school for several years.—*Dover Gaz.*

A NOBLE ACT.

On Friday afternoon last, a child of about six or seven years of age accidentally fell into the Delaware at Noble street wharf, and disappeared beneath the water. Whist a crowd of anxious and agonized spectators on the wharf, was breathlessly waiting his re-appearance, a lad named *Merkel*, about 11 years of age, a son of a respectable individual in the neighborhood, was attracted to the spot, who at the moment he had learned what had happened, dived into the deep, and with one desperate exertion brought up the drowning child. As he had been under water several minutes, life was almost extinct. The usual means of resuscitation, however, were successfully resorted to. *Phil. U. S. Gaz.*

THE BENEVOLENT NEGRO.

The Rochester Observer gives the following rare combination of traits of character.

"We have the following singular and interesting facts from a gentleman of our acquaintance now residing in the city of New York, who was acquainted with the persons and the circumstances mentioned below.

During the past winter, owing to the depth of snow and the severity of the weather, the price of wood reached the enormous sum of twenty-four dollars a cord, and consequently there was much of severe suffering among the multitude of the poor in that city. A call was made upon the benevolent to contribute for their relief. Individuals had their different districts assigned them, and a call was made at every house. So that those who were able might have an opportunity to contribute, and those who were in want might be searched out and relieved. One of the gentlemen thus employed in the upper part of the city, called at the hut of a man of colour who was well known there from the circumstance of his driving a single cow before a cart, guiding her with reins,—obtaining a living by the employment which he found in the business of a car-man. The gentleman as he entered, noticed a considerable quantity of hickory wood, and inquired of the occupant whether it was his, and being told that it was, proposed to purchase some of it. But he refused to sell. The price at which wood was selling was offered and urged upon him; but no, he would not part with it at any price. The gentleman told him the object for which he wanted it, and mentioned the distress of the numerous objects of charity in the city at that inclement season. The negro after a little conversation told the applicant that if it was to be given to the poor he might send for nine loads for which he would take no pay; and that he might have nine loads more for the same price which he paid for it in the fall—being about one-half what it was bringing in market. The offer was accepted. The surprise of the gentleman may well be conceived—and the negro with the cow and cart, and his donation of forty dollars worth of wood for the relief of the poor, will not soon be forgotten. Instances of great wealth concealed under appearances of abject poverty, have occasionally been found, but we never before heard of a single case where that industry and frugality which enabled the individual to obtain it, were united with such a noble spirit of genuine philanthropy and charity as was here exhibited."

SKETCHES.

PRIDE EXPOSED.

"Love's strong as death, and like it levels all;
With that possessed, the great in title fall,
Themselves esteem but equal to the least,
Whom heav'n with that high character is blest."
Waller's Divine Love, Canto v.

"And who are they? Upstarts, I warrant. My name shall not be coupled with such mushroom," said Mrs. Crofton.

"Indeed, aunt," replied her niece, "I think you carry your ideas of birth and family too far. Surely virtue and talent ought to be allowed to counterbalance them, as much as the beauty of nature does the adventitious ornaments of art."

"Ellen, child, I can make nothing of you. You reason just like your mother: virtue—virtue—everlasting virtue. Why, it's all well enough, but the purity of

one's blood is better." Ellen was preparing to make her morning visits to the poor patients of her little village, and therefore the unprofitable conversation was broken. She left the room, and pensively passing through the small garden in front of the house, felt thankful that she did not think as her aunt.

Mrs. Crofton was a widowed lady, who had lately taken up her residence at the beautiful village of Clapperton. Her manners were peculiarly disagreeable, both to her inferiors and superiors. To the one she was overbearing in her notions of birth and gentility; to the other, contemptible by her parade of unfashionable formality, and the display of her whole knowledge of family histories, pedigree, &c. By her horror and detestation of the vulgar, she had raised, as she imagined, ideas of her own family which should be a passport to the fashionable world. By the same intriguing spirit, she conceived she had formed an attachment between her niece and Mr. Goodwin, a gentleman in the neighbourhood; but Mr. Goodwin was moved by very different sentiments, in professing his regard to Ellen.

Mrs. Crofton was an important personage in the village, or at least fancied herself as such. Not a charitable meeting was to be held, not a lecture given, not a ball or even a party, but she expected a homage that was often withheld. "Was the meeting a general one? Did the lecturer desire her patronage?" were necessary questions before the strings of her purse were unloosed. But as for associating with company that was not purely aristocratic, she would as soon herd with the Esquimaux. Who this lady could be, and from whence she came, had been long conjectured: but here she was mysterious as the oracle of Delphos. Her communicable propensities only respected others; she was silent with regard to herself.

Very different was her amiable niece; indeed so different, that it did not seem possible for a relationship to exist between them. Ellen was evidently in her manners superior to the affected politeness of Mrs. Crofton. Here was the pure benevolence of the heart, which, as Makenzie observes, is confined to no rank, and dependent upon no education. The desire of obliging, which a man possessed of this quality will universally shew, seldom fails of pleasing, though his style may differ from that of modern refinement." Her education had been carefully attended to, and with a natural perception of the elegant and graceful, she united a well-informed mind and correct taste. The consequence of this distinction between Mrs. Crofton and her niece was evident very soon after their settlement at Clapperton, in the reception the two ladies met with. Mrs. Crofton was disliked for her uncharitable propensity for scandal; almost every action was imputed to a bad motive. Ellen was esteemed for her kindness and sympathy to all; she possessed a pity for the unfortunate, however she condemned their errors. The one by her stiffness of manners, and her constantly dwelling on birth and family, rendered herself suspected by some, and disagreeable to all; while the other, from her sweetness of disposition and gracefulness of manners, became universally beloved.

We said that Ellen had left her aunt, to soothe the miseries of the unfortunate class of beings who are more immediately dependant on the bounties of Providence, while Mrs. Crofton pursued her uncharitable and unreasonable reflections. She took up some papers left on the table, which were plans of a society for benevolent purposes. Again she repeated the names of the subscribers, subjoining her observations to each. "Mrs. Hodgkin—the very name is vulgar. The Misses Lemington—birth and family suspicious. Miss Holcroft—her father kept a grocer's shop. Mr. Wardlaw—an attorney's clerk, &c. &c. And these are to be the members of a charitable society, truly!"

Her soliloquizing remarks were interrupted by the entrance of the clergyman, who had called to know whether she would become a subscriber. "Why, really, Mr. Wetherell, I don't know what to make of this society of yours." "Its intentions are purely benevolent, madam." "That may be; but upon my word I don't think you have been very select in your subscribers." "We have conceived that in charitable institutions there should be no distinction of birth or station. It is a privilege we should all have, of sympathizing with the distressed, and these are sacred duties, that should never be polluted by being yielded up on the altar of pride." "Yes, Mr. Wetherell, that's well enough. But I see your notions and mine don't agree. There is a distinction, sir, to be kept up at all times between the—gentry, and—"

"The canaille; I understand you, madam. But allow me to say, apologizing for our difference of opinion, such a distinction is totally unworthy a Christian, who, always bearing humility in his mind, ought not to think of birth or station when he would unite with his humble brethren in doing good." "We allow you gentlemen

the liberty of preaching at all times; but you must permit me to excuse myself from associating with such an unseemly list of subscribers." "But your amiable niece, madam,"—"Oh! I have no doubt you will easily obtain her name. She professes to despise birth and family; but she may one day be wiser. As regards myself, I must indeed beg leave to decline."

Mr. Wetherell, apparently lost in thought, prepared to depart, shocked, yet not entirely surprised, at the total absence of Christian feeling manifested in Mrs. Crofton's conduct. It is true that her charity had been generally ostentatious, and her unreasonable animadversions on vulgarity disgusting, but he was not entirely prepared for such a reception. In the mean time the door flew open, and in burst a little gentleman in faded black, whose appearance indicated the tradesman appressed in his Sunday's garb. Without the least ceremony, this bustling personage strode up to Mrs. Crofton. "Ah! how d'ye do? Quite well, hey? I came down to this part of the country on business, and thought I'd give you a call for old acquaintance 'sake.'"

The vexation and confusion of the lady's feelings at this moment, were too great to be concealed. She hesitated whether to return the salutation of the stranger, or to repel it with surprise and indignation. Then recollecting the most politic mode of behaviour, she relaxed her features into a condescending smile, resolving to get rid of Mr. Wetherell before any explanation might take place. Meanwhile, as the clergyman was about to leave the room, astonished at this mysterious scene, the stranger caught his eye, and perceiving his intention, "I beg, sir," said he, "I may not interrupt you." Then glancing over a paper that lay on the table, "Oh! charity; I see. There's nothing like charity when well bestowed, so I always told Mr. Crofton. It's like putting money in the bank; you always have it back again with interest." Then drawing out a dirty purse as a detention to the clergyman, he resumed his attacks upon Mrs. Crofton.

"Quite well, you said; I'm glad to hear it. It seems an age since I last saw you: but you and I are not young now. Charity, you say; let me read. Well, sir, my purse is at your service; I suppose Mrs. Crofton's is too." "No, indeed, Mr. Biggs; these are not times to contribute to every charity." "What! They fall heavy here do they?" and he looked first at Mr. Wetherell, and then at Mrs. Crofton, for an explanation. "Mrs. Crofton does not think that our cause is genteel enough. 'Genteel!' echoed Mr. Biggs, and fell back in his chair convulsed with laughter. "Your genteel charity-mongers are the very pests of society; they spoil the little good they do by their cold-hearted gentility. My old friend Mr. Crofton never thought so." "Mr. Biggs! you forget yourself." "Oh! my memory is not short, I can tell you. You shall soon see how long it is." "I beg, sir, you'll not insult me in my house." "Very well, Mrs. Crofton, I would only just say, that when you stood behind the counter, and served the customers"—

It would be in vain to attempt to depict the scene that followed; but what it is possible for a mind wounded with pride and mortification to feel, such was the lot of Mrs. Crofton. She became the object of derision to all her acquaintances; and the half-suppressed smile indicated the contempt her conduct had met with. But with respect to her niece, Ellen lost none of the esteem or good-will of those who could appreciate her excellencies. The station in society which her virtues had procured, suffered no change; the disclosure of such circumstances affected not her. She became the wife of the amiable Mr. Goodwin.

And what can we add for a moral?—Too great parade of birth, station, or connection, renders any one suspicious; and even if correct, they form no worthy object of any man's boast. Pride is odious; it is disgusting. It cannot exist in the Christian's character, though it became the heathen philosopher. Let virtue in the first place command our esteem, and then the valuable talents of the mind; the adventitious circumstances of birth or station will render either of these illustrious, but can never compensate for their absence.—*Imperial Mag.*

TENDERNESS OF CONSCIENCE.

A tender conscience is like the apple of a man's eye—the least dust that gathers into it affects it. There is no surer and better way to know whether our consciences are dead and stupid, than to observe what impression small sins [as they are improperly named] make upon them: if we are not very careful to avoid all appearance of evil, and to shun whatever looks like sin—if we are not so much troubled at the vanity of our thoughts and words—at the rising up of sinful motions and desires in us, as we have been formerly, we may then conclude that our hearts are hardened and our consciences are stupifying; for a tender conscience will no more allow of [what are called] small sins, than of great sins.

BISHOP HOPKINS.



ORIGINAL POETRY.

For the Methodist Protestant.

LINES

Written at the clearing off—and close of a cloudy day in Spring.

Look abroad on the earth! the flowers are blooming,
And the mantle of spring decks every wide vale;
The clouds, on the mountain brow, recently glooming,
Are chased from our view by the soft-breathing gale.

The groves are all gay with the beautiful birds,
That warble their love-lays with warmest delight,
The meadows resound with the lowing of herds,
As they move slowly home at the coming of night.

'Tis the season of beauty, enchantment and love;
All nature rejoices at Flora's bland smile;
While the stars are concealed in the chambers above,
That soon the dark hours of night shall beguile.

The melody rich of the green groves has ceased,
And the lowing of kine is hushed in repose,
The hardy-ner'd plough-man, from labour released,
Sings a love-stirring tune till his warm'd spirit glows.

Night coming apace, with her star-garnished robe,
Conceals from our gaze the young beauties of spring,
But soon the bright sun from his race round the globe,
Shall over all nature his full lustre fling.

This splendid spring scenery is doomed to decay,
Fruit, foliage, and flower shall wither and die;
When winter commences his desolate sway,
And drives his chill blasts thro' the deep azure sky.

The pleasures of youth may vanish as soon
As the small stream of life ebbs quickly to death;
Yes! the fond hopes of youth may be blasted at noon,
And cruel disease may destroy our breath!

Let us therefore improve our moments of grace,
Abandon the world, live prayerful and wise,
That God may reveal the sweet smiles of his face,
When death shall dis sever our earth-grasping ties.

We then shall behold a more glorious scene
Than spring ever cast o'er this sin-wasted earth—
A paradise, clad in more elegant green
Than Eden's fair bowers could boast at their birth.

MELVILLE.

CONVENTIONAL PROCEEDINGS.

(Continued from page 126.)

ARTICLE XI.

Officers of the Church.

PRESIDENTS OF THE ANNUAL CONFERENCES.

The President of each Annual Conference shall be elected annually, by the ballot of a majority of the members of the Conference. He shall not be eligible more than years in succession; and shall be amenable to that body for his official conduct.

It shall be the duty of the President of an Annual Conference, to preside in all meetings of that body; to travel through the district, and visit all the circuits and stations, and to be present, as far as practicable, at all the Quarterly Meetings and Camp Meetings of his district; to see that all the rules and regulations of the General Conference, and his Annual Conference be duly observed by the ministers, preachers and members of his district; and in the recess of Conference, with the assistance of two or more other elders, to ordain those persons who may be elected to orders; to employ such ministers, preachers and missionaries as are duly recommended; and to make such changes of preachers as may be necessary, provided, the consent of the preachers to be changed, be first obtained; and to perform such other duties as may be required by discipline.

MINISTERS.

The Minister who shall be appointed by the Annual Conference, to the charge of a station or circuit, shall be styled,

the Superintendent; and shall discharge those pastoral duties assigned to him by this Convention, or the General Conference, and shall be amenable to the Annual Conference for his official conduct.

The Itinerant minister or preacher appointed by the Annual Conference to assist the superintendent in the discharge of his pastoral duties, shall be styled the Assistant; and shall be amenable to the Annual Conference for the faithful discharge of duty.

It shall be the duty of every minister and preacher belonging to a circuit or station, to render all the pastoral assistance he can, consistently with his other engagements: but no minister or preacher shall be accountable to the Annual Conference for the discharge of ministerial duty, except he be an Itinerant minister or preacher; all others shall be accountable to the Quarterly Conference of their circuit or station.

No person shall be recognized as an Itinerant minister, preacher or missionary, whose name is not enrolled on the Annual Conference list, or who will not be subject to the order of the Conference.

CLASS LEADERS.

The Class Leaders shall be elected annually by their respective Classes, their nomination to be in the Superintendent; and each Leader to be amenable to the Quarterly Conference; for his official conduct. The nomination of Class Leaders shall not extend to more than persons; but if neither of the persons nominated be chosen, the class shall elect independently of the Superintendent's nomination.

CONFERENCE STEWARDS.

The Conference Stewards shall be elected annually by the annual Conference, and discharge those duties assigned to them by the discipline, and be amenable to the Annual Conference for their official conduct.

STATION AND CIRCUIT STEWARDS.

The Station and Circuit Stewards shall be elected annually; in the stations, by the male members, including ministers and preachers; and in the Circuits, by the Quarterly Conference; but every qualified male member, if present, shall be permitted to vote in the election of Circuit Stewards. The number of Stewards for each Circuit or Station to be not less than nor more than. The Stewards shall be amenable to the Quarterly Conference for their official conduct.

The Book Agent and Editor shall be appointed and governed, as shall be prescribed by the Discipline.

Trustees. The Trustees to be elected, periodically, by the male members over twenty-one years of age.

On motion the eleventh article was taken up, and the blank in the first section filled with the word "three."

Adjourned till 6 o'clock.

Saturday evening, 6 o'clock.

The convention met; the president in the chair.

Brother Wm. S. Stockton moved to strike out the following: "to see that all the rules and regulations of the general conference, and his annual conference be duly observed by the ministers, preachers and members of his district," carried.

The section was then adopted as amended.

The section headed Ministers, was then taken up.

On motion the following words were stricken out; "and shall discharge those pastoral duties assigned him by this convention, or the general conference."

The section was further amended by striking out the word "itinerant," before the word minister.

The entire section was then adopted as amended.

The section in relation to Class Leaders was then taken up, and the following substitute was offered by Brother Shinn, and adopted. "The Class Leaders may be elected annually, by the members of their respective classes; but if in any instance, a class shall neglect or refuse to elect a leader where one is wanted, it shall be the duty of the superintendent to nominate a leader for said class, and from the nomination or nominations made by the superintendent, the class shall make an election."

The section in relation to Conference Stewards was then taken up and adopted.

The section on Station and Circuit Stewards was then taken up, and the first blank filled with "three," and the second with "seven."

The following words were stricken out; "the Stewards shall be amenable to the quarterly conferences for their official conduct."

The section was adopted as amended.

The items in relation to Book Agent and Editor, together with that on Trustees was laid on the table for the purpose of inserting them in the discipline.

The whole of article eleven was then adopted as amended.

(To be continued.)

BUSINESS DEPARTMENT.

Remittances and payments, in advance, received during the past week and thankfully acknowledged by the publisher, from the following persons, viz:—

By the Rev. Dr. James Meek, \$15, as follows: Abraham Byler, Elizabeth O. Daniels, W. J. Staunton, 50 cents, D. Grisby, and Thos. Childs, 50 cts. For Rev. Dr. D. B. Dorsey, \$6 50. By the Rev. Mr. Whitfield, \$10, as follows: Josiah Wales, Rev. Charles Roundtree, William Allen, and Wylie Hobbs. John Ingram, Rev. R. Latimer. By Ira A. Easton, \$7 50, as follows: Miss Susan Sims, F. J. Major, and Joseph Sturdivant. G. O. F. Andrews, Rev. John Blount, William Guy. By Dr. E. H. Cook, \$20, as follows: for himself, Robert Wait, Leonard Abercrombie, A. J. Blackburn, John Cook, B. B. Hutchinson, Rev. J. B. Purdue, Isaac Cook, and the Rev. Samuel Oliver. Phineas J. Steer. By the Rev'd John Smith, \$5, as follows: John McClary, and Enoch Cloud. Abner Linthicum, Rev. William Brown, James Mather, Benjamin Yoe, Tobias Burk, George Notherman, A. H. Lamb, Joseph Hendricks, Christian Wirt. By David Graves, \$10, as follows: for himself, Frederick Hamilton, Warren Stone, and William Graves, Sr. By the Rev. Willis Harris, \$20, as follows: for himself, for two copies, Anderson Paschal, Lewell Jones, George W. Harris, Jesse H. Cobb, R. Valentine, James A. Harris, and Ivey Harris. By Dr. E. H. Cook, \$5, for the Rev. Dr. D. B. Dorsey. Rev. Jos. Sturdevant, \$1 50, for do.

Receipts for Books.—By the Rev. Dr. Jacob M. Jennings, \$11 44. Rev. J. S. Westwood, \$5. Rev. Wm. H. Comans, \$45. Rev. Dr. John French, \$40. Rev'd Benedict Burges, \$9 34.

Letters received by the publisher since the last number, from the following persons, viz:—

Wm. S. Stockton, John Ferguson, Daniel Warner, Wm. Copper, W. H. Ker, John Gephart, Gideon Davis, John Harrod, 2, James Stuart, Mathew Martin, Samuel Sterkwether, Rev. Charles W. Jacobs, Lemuel Webb, Wm. Bryan, (your request shall be attended to,) Dr. E. H. Cook, Rev. Willis Harris, Dr. James Meek, D. & J. Ames, Richard Williams, David Graves, (we are much obliged to you for your politeness, the papers have been sent.) Wm. W. Woodward, John Webb, G. Armstrong, J. Oldham, Exum Lewis.

Books have been forwarded since the 20th number, to the following persons, viz:

Rev. Jacob M. Jennings, one package. John Harrod, one box, care of J. H. Nash, Richmond, Va. per steamer Norfolk. Wm. W. Woodward, one package, Cambridge, Maryland.

The Minutes of the Maryland Annual Conference of the Methodist Protestant Church, are published and for sale by the Book Agent. Price 6½ cents, or 50 cents per dozen.

The Book Agent will be glad to receive continued early remittances, for the books forwarded, to order, that he may be enabled to meet the increasing obligations consequent on his Agency, which are neither few nor small.

Additional Authorized Agents.

Rev. Willis Harris, Williamsboro, N. C.
Davis Graves, McGill's Hill, Alabama.

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